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**Evangelical Visitor - April 08, 1968 Vol. LXXXI. No. 8.**John E. Zercher  
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# Evangelical VISITOR

April 8, 1968

## Lift Up Your Glad Voices

Lift up your glad voices in triumph on high,  
For Jesus hath risen and man shall not die;  
Vain were the terrors that gathered around Him,  
And short the dominion of death and the grave.

He burst from the fetters of darkness that bound Him,  
Resplendent in glory, to live and to save;  
Loud was the chorus of angels on high,  
The Saviour hath risen and man shall not die.

All glory to God, in full anthems of joy,  
The being He gave us death cannot destroy;  
Sad were the life we may part with tomorrow,  
If tears were our birthright, and death were our end.

But Jesus hath cheered the dark valley of sorrow,  
And bade us, immortal, to heaven ascend;  
Lift then your voices in triumph on high,  
For Jesus hath risen, and man shall not die.

—*Henry Ware, Jr.*

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# EDITORIAL

## The Friday Called Good

This issue has an Easter theme. The lead articles have this emphasis. However, between now and Easter lies Good Friday.

We call this Friday good because it was a good day for man. God came to his rescue. Many terms are used to describe what happened on that Friday afternoon.

By the cross we are *justified*—pardoned. Only those who have sensed the load and shame of guilt know how good a day that was.

"Bearing shame and scoffing rude,  
In my place condemned He stood;  
Sealed my pardon with His blood  
"Hallelujah, What a Savior."

By the cross we are *reconciled* to God — and to each other. Disobedience brings guilt and guilt alienation and fear. But in the cross man saw that God not only loved him but so loved Him. This kind of love turns enemies into friends and rebels into loyalists.

By the cross we are *ransomed*. The parable of the Prodigal Son reveals a father's love but does not fully reveal the prodigal's condition. We were "sold unto sin." We were in bondage and could not come home. Paul writes of this in Romans and asks how he can be delivered from this power that controls him and states that it is through Jesus Christ.

By the cross evil has been *defeated*. The events taking place that afternoon had more than human meaning. This was a cosmic drama. Evil had reached the high water mark. That afternoon the tide turned. Or to use another symbol — the war was not yet over but the decisive battle had been fought and victory was assured.

According to Jesus the cross is not only the symbol of man's salvation but also of his discipleship.

"If any man will come after me, let him take up his cross daily, and follow me."

This had a strange and hard meaning for those who heard it. The life of a man carrying a cross was not worth very much. Suffering was his lot and death was near. When Jesus calls disciples He bids them "Come and die."

What a radical concept this is in discipleship. It says something in our attitude towards the world and its values. It says much about decision in discipleship and the need to consider its cost. It speaks of our relationship to others. It has something to say when we receive deliberate rebuffs or are the victim of malicious and untrue rumors. It tells

how a Christian responds to enmity and hatred and how Calvary love—self giving, non-resistant love—turns enemies into friends, casts out fear, breaks down the walls that divide — walls of race, class, and curtains bamboo or iron.

Indeed the cross is the very power of God. No wonder we call that Friday good.

### From the Editor:

Our last issue (March 25) could be a collector's item. The first 350 copies were printed according to plan. The balance was a revised edition. Page six of the "original edition" contained one large picture across the top showing national teachers in an African classroom—to give some background atmosphere to the article "Christianity and Race." After printing 350 copies the page "exploded" on the press—some rather strange thoughts went through our mind concerning the theological or sociological bias of the Babcock press on which this issue was being printed. The cut was ruined and as a result some material on hand for future use was inserted for the balance of the run. Such are the lives of a publisher and an editor.

The Resurrection has doctrinal implications and historical questions. However, in this issue we are turning to the Resurrection as a source of power and hope and as a lift to the pilgrim on the road. Pastor Eber Dourte writes of the present reality of living in the resurrection and the future hope which it brings.

Many have heard Bishop Henry Ginder tell of his visit to the Garden Tomb. We asked him to share this experience with the readers of the "Visitor."

The ultimate indignity for man and indeed his last enemy is death. It is significant that Christ not only suffered but also died. Unless the Christian faith can adequately speak to death it is not the New Testament faith. The article by Rev. Martens is a convincing example of what the Resurrection means both in life and in death.

We have had intimations from time to time of the opening of a study program by Messiah College in connection with a larger university. This has reached reality as reported on page thirteen. This is a "first"—a unique and exciting development. Like any worthwhile program, it has risk but great possibilities.

We do not as a church use the term "Lent" as much as do some of the other traditions. It is significant, however, that there are numerous emphases in our churches during this Lenten season and especially Holy Week. Perhaps it is time that Maundy Thursday be as significant a day for us in the Church's calendar as Mother's Day. Should this emphasis increase we will need to keep in healthy tension our emphasis upon seasons of repentance and reviving with an emphasis upon a full year's walk of obedience and denial.

### EVANGELICAL VISITOR

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# THE RESURRECTION—

## Present Reality and Future Hope

*Eber B. Dourte*

ONE OF THE MOST STARTLING characteristics of apostolic preaching was the emphasis on the resurrection. These preachers did not spend their time trying to convince each other of its validity. They knew that Christ had risen. They were convinced He would return again. They declared their message with excitement and authority as the Good News for all men.

The apostles' message of the resurrected Christ was unique. It was a new, a revolutionary message. It is true that one of the Old Testament prophets had restored life to one who had died. Jesus himself, according to the Gospel records, restored life on three occasions to people who had died. Peter also shared in the excitement of seeing death give way to life. All of these incidents record the miracle of restoration to mortal life. But they were not resurrections in the Pauline meaning of the word. Paul declared in I Cor. 15:20 "Now is Christ risen from the dead and become the firstfruits of them that slept." Jesus Christ was the first to exchange mortality for immortality. This fact was the uniqueness of the apostolic proclamation. This gave vitality and confidence to New Testament preaching.

There is, however, far more than historical dimension to the resurrection message. The resurrection declares the message of Eternal Life. This is not only historical fact. This is present reality and future hope.

What is the present dimension of eternal life? Jesus said, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live." Eternal life in the present is a unique quality of life. It is life in union with the Eternal One. It is this "newness of life" to which we give testimony in believer's baptism. It is the "eternal peace light" that lifts the burden of guilt and fear from the troubled traveler in our stormy world, and keeps his heart and mind when the going is worst. It is the eternal light which gives clear vision and victorious perception when all around is dark, dismal, and frustrating. It is the inner voice which says, "this is the way"—to truth, to life, to hope, to victorious service—"walk ye in it."

This union with the Eternal One communicates love in our mad, fighting world. It declares a new set of values

for life and death. It redefines victory and defeat. It was the excitement of the awareness of the present dimension of eternal life which caused Paul to shout with his pen, "Christ (the Eternal One) in you the hope of Glory!"

Was it not this "now dimension" of life which, over a decade ago when five young men met death in a South American jungle, turned what at the moment appeared to many to have been an unfortunate waste of missionary man power into an open door? An open door of transforming victory! Was this not a re-enactment of the resurrection power Jesus described when He declared, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit"? (Jno. 12:24) The spiritual counterpart of an illustration from the seed and the soil declares the resurrection message of the sure germination of the Eternal Seed.

The resurrection declares the message of the future dimension of eternal life. The present dimension was defined as a quality of life. The future dimension is the duration of this quality of life with the Risen Lord.

The prophet Daniel first introduced the resurrection as we understand it when he wrote, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2). Paul further amplifies the resurrection doctrine in I Corinthians 15 and I Thessalonians 5. The apostle believed that just as Christ was raised from the dead, so all who die should also be resurrected. Those who are Christ's shall be resurrected to everlasting life with Him; those who rejected Him to eternal damnation. Peter also amplifies the resurrection message, when he writes, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." (I Peter 1:3,4)

The resurrection message to the child of God is that the eternal life he has during mortal life by being joined to the Eternal One, will lift him up and carry him on into the life to come. Death for him will lose its sting and the grave will be victory. What more than unending life with the Eternal One does the resurrection message declare?

To the weary saint there is eternal rest

To the ill and bedridden, there is release from pain and suffering

To the lonely one separated from loved ones there is the great prospect of being reunited

To the spiritual harvester there is the prospect of sharing in fellowship because of the harvest

To the physically abnormal there is the prospect of a "super-normality"—a glorified body

Some years ago a girl with a deformed body was attending a Good News club seated in her wheel chair. The lesson on this particular day was on the resurrection and what it will mean to those who are Christ's. As the lesson progressed, the girl began to laugh—her laughter continued and became near uncontrollable. The teacher at first became concerned, but soon realized that this laughter was the reaction of a girl eager to be released

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*The author of this article is the pastor of the Brethren in Christ Church, Lancaster, Pennsylvania.*



from the prison of her braces and wheel chair. She would one day have a new body.

The resurrection makes possible a message of hope in our troubled, dying world. We are dying in Viet Nam. The deterioration in national life tells us we are a dying nation. Our morals are seriously deteriorated. Our homes and family life are in a sad state. We are living in the midst of death. The disciples lived during days of deterioration and death. They were a dispirited group at the crucifixion. However, in the confidence of post resurrection faith and power, they were ready to go to prison or to die for their faith. These men now had a cause and the dynamic to meet the challenge of their day.

The church today has a message to declare. Jesus Christ is alive forevermore! The risen Christ is indispensable. People regardless of their level of life can not really get along without Him! They try to and this is the cause of our problems today. "We are complete in Him," but without Him we are out of joint, incomplete, and dying. The beginning point of the declaration of our message is practical holiness. What kind of people are we? Do our

lives demonstrate the reality of the resurrection and the presence of the Eternal One? Does the love of Christ reach from us to others, that we might lead them to our indispensable Christ? Do we take time to discover the areas of need and bring Jesus Christ in contact with these needs? This must be done by person to person contacts in which we meet people as "they are, where they are, and help them discover who they are, and introduce them to the Resurrected and Living Christ.

Does the resurrection matter? Yes it does! It is the keystone of our message and our way of life. Without it, we have no message. Paul said, "If Christ is not risen, then is our preaching vain, and we are yet in our sins." The existentialists, reaching and searching, leap into the unknown, hoping to be able to cope with destiny. The humanistic rationalists can only accept that which is within the sphere of their human meanderings. He who has experienced the reality of the resurrection has a life of wholeness and completeness and is prepared to live or to die knowing both the power and the hope of the resurrection.

## WITNESS TO THE RESURRECTION

*Henry A. Ginder*

IT WAS New Year's Day 1959. A group of us were on our way to India to share in a preaching mission sponsored by Youth for Christ. We visited the Holy Lands enroute and on this particular day were standing at Gordon's Calvary.

At the request of Dr. Ted Engstrom, who was at that time President of Youth for Christ, I read the nineteenth chapter of John. As we read this account of the crucifixion standing in this unique setting we sensed the deep emotions shared by the group. Before leaving this sacred site there was a period of spontaneous prayers and then the Palermo brothers sang for us "He Was Nailed to the Cross for Me" and "He Died of a Broken Heart."

"Now in the place where he was crucified there was a garden; and in the garden a new sepulchre . . ." We walked that short distance from Calvary to the garden. Here we were met by a Dr. S. J. Mattar, a Christian Arab who was a refugee from Israel during the time the land was divided, now the official keeper of the Garden—"The Gardener."

Dr. Mattar personally gave us a message on the resurrection as we stood just outside the tomb. I remember very well the very warm and fervent message as "The Gardener" gave it.

Our group decided that we would have our prayer time within the tomb. So we entered the small, low door, observing the groove in which the stone rolled as the angel rolled it away that first Easter morning. Crowded tightly in the confines of the tomb and by the low flicker of the candles, we stood for prayer. The prayers again were spontaneous and included many phrases of thanks for the victory which is possible through the resurrected Christ.

While we were praying, I became aware of an unusual Presence. My spirit responded readily but my mind halted in questioning — what does this all mean? I remember praying, and in tears, inviting the Spirit of God to do in my heart all He would through this unique experience. It would have been easy for me to interpret this as the witness of the Spirit to my personal experience of salvation. This of course had been settled in my life and I really did not understand what was happening.

After the time of prayer we quietly retired from the tomb. We gathered outside the entrance where one of the group was scheduled to sing a solo, the gospel song "So Send I You." I recall that his voice was husky as a result of his emotional responses. He said, "Men, I can't sing now, I will read it to you." He then read the verses of this lovely poem. I sensed that many in our group were just as moved as I by this experience.

Two days later three people from England stopped at the tomb on their way to the meeting in India. Dr. Mattar asked if they were a part of the group who were on a preaching mission in India. Upon hearing that they were, he said, "Please tell the brethren what happened to me while they were here in the tomb." This sounds like the words of the angel, "Go quickly and tell the disciples, and Peter."

Brother Mattar then stated that he is not a visionary man and that he knows the tomb very well. He indicated that he goes to the tomb each morning for his personal devotions. He then gave the following account in detail and asked our friends to report it to us in India.

"While I was sharing with the brethren in the tomb in prayer, I sensed a very unusual atmosphere. I opened my eyes and saw that the tomb was full of a bright light. I bowed my head and prayed, then looked again and saw only a strong, bright, and holy light. I could not even see the men. I heard them

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*The writer of this article is the Bishop of the Allegheny Conference.*



and felt them near, but strangely enough, they were concealed by the brilliance of that light. I asked God what all this means. God, by His Spirit, spoke to my heart and said, I have sent an angel to witness to these men of the resurrection of the Son of God."

And then Brother Mattar added, "Please tell the brethren when you see them in India."

I believe with all my heart, that even though I did not see the angel, I felt its presence. I take this as a direct witness to the resurrection of Jesus Christ.

On later occasions, as some of our friends would visit the tomb, Dr. Mattar would recount to them this New Year's Day experience. Sometimes he would ask them to call us and give greetings from the tomb in Jerusalem.

This story has special meaning because our brother, Dr. Mattar, was mortally wounded during the Arab-Israeli war, June 6, 1967. He, his wife and their secretary had gone to the tomb for shelter during the fighting. During a lull in the combat, he left the tomb to answer a call at the garden gate. There he was shot and killed. He was buried in the garden and awaits the resurrection to which he bore eloquent witness and to which the angel visit had testified.

This story also has special meaning this Easter season because it again bears witness to the truth of the resurrection of Jesus Christ. It is this fact which really makes the Christian Faith unique and distinguishes it from all other religions in the world.

## O Death, Where is Thy Sting?

Walter Martens

TWO DAYS AGO I attended an inspiring funeral. It had a "plus" quality about it. It was a service to which I would have wished to take my Japanese friend, who is a Shintoist.

Of course there was grief, for the tragic element was not absent. A sudden heart attack on a Wednesday morning had taken the life of a robust man—father, grandfather, former church deacon, Sunday School teacher, and pillar of the church. One of his two sons had left for missionary service in Japan only months ago. His wife was not in good health. The church and the business community were shocked at his sudden passing.

Against this background of grief and loss, the memorial service was an uplifting experience. This was particularly true in its conclusion, when a chorus of twenty voices sang the "Hallelujah Chorus" from Handel's *Messiah*. Robed in blue, the choir was framed by several large flower sprays decorating the front of the sanctuary. The audience stood in reverence while the two ministers attended the casket. The impact of the musical masterpiece was singular for the occasion. The Biblical phrases from the famed oratorio stirred many worshippers deeply: "The Lord God omnipotent reigneth . . . the kingdoms of this world have become the kingdoms of our God and of His Christ . . . And He shall reign forever and ever." Heads were bowed, faces came aglow, something rose in the throats as hearts were transported to that other world where not death, but God, is sovereign.

The selection was particularly appropriate to this funeral. Though a layman, the deceased was known for his keen study of prophetic books. A month before he had preached on "Blue Print for Apostasy." The Bible on the casket was opened to the book of Revelation. This man had taken a long look at the future, and he knew Him who reigns forever. The reminder of his personal faith, the pastor's meditation on "The Christian's Certainties," the music of "Ten Thousand times Ten Thousand" and "The Hallelujah Chorus"—all sounded together the triumph of

Christ's victory over death. At this funeral, the reality of Easter and of life hereafter came gloriously upon us.

The tone of final victory and triumph was not marred by the customary post-service file of persons past the casket. Those desiring to view the deceased had had opportunity before the service, for the casket had been placed in the church foyer. Here in the foyer the family had gathered for the final viewing. One wonders what good purpose is served by the traditional pattern of viewing the body at the conclusion of the service. Such practice calls attention once more to the frailty of man and the harshness of death. The message of the Christian victory is muffled. The last impression is negative, reminiscent of paganism.

This funeral service was held in the church sanctuary, and not in the mortuary. The mortuary, with its carpeting and bare furnishings, offers idyllic, neutral facilities so as to accommodate people of all faiths. But a Christian funeral ought to be anything but neutral. The message of the Gospel at the moment of death and bereavement is positive and glorious. At the church sanctuary the surroundings are familiar. Hymnbooks are available for congregational singing. Support to the bereaved family comes even by the presence of other believers. Realizing the opportunity of Christian brotherhood in action, they should not be reluctant to attend funerals.

At Saturday's funeral I saw children and young people. One is not accustomed to seeing the youngest generation at funerals. But why shouldn't they be there? Is it wholesome to shut out the reality of death from their minds? Are there no answers for the questions they have? Ought they not to know the relevance of the Gospel at the hour of grief? The sobering lesson of the brevity of life is needed by the elderly, no doubt, but it is a necessity for the young.

The man whose funeral I attended I had met only twice. However, the character of the service not only gave me spiritual help and encouragement but rendered eloquent testimony to the Christian's hope, God's ultimate triumph, and the worthwhileness of a life lived for Him.

Funerals need to be realistic. The grief of separation should not be minimized. But Christian funerals, thanks to Christ the Victor, can be radiant with hope and an inspiring service.

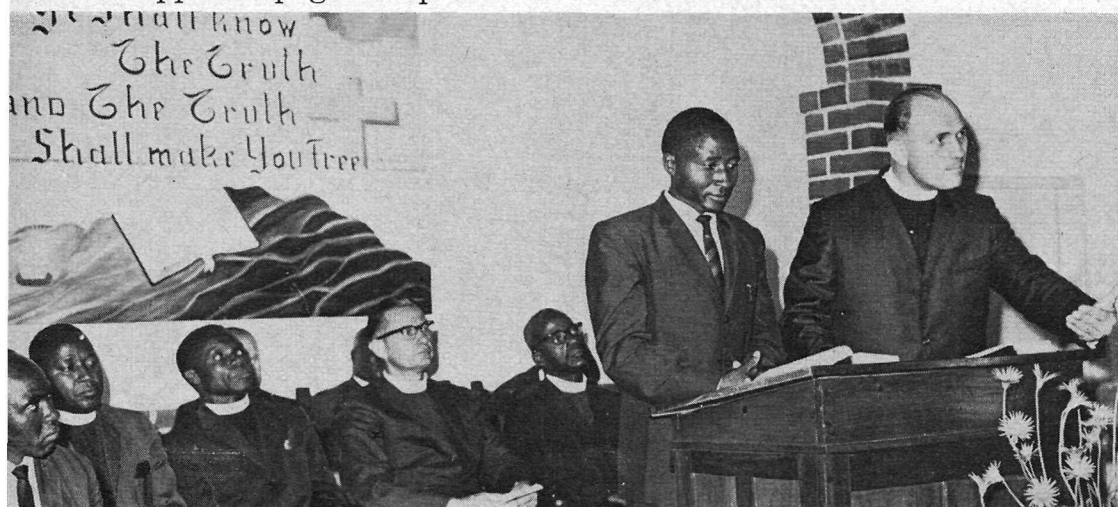
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*This article was written by Rev. Martens following the memorial service for John Book (August 28, 1967, Evangelical Visitor). Rev. Martens was at the time the article was written, Minister of Christian Education for the Upland Brethren in Christ Congregation.*



# CONSECRATION in ZAMBIA

The consecration of H. Frank Kipe as Bishop of the Brethren in Christ Church in Zambia took place in January. Below and on opposite page are pictures of the occasion.



Bishop A. J. Book preaching the Dedication message, with Mr. Mwaanga interpreting. Seated on platform: Mr. Munsanje, Rev. Jonathan Muleya, Rev. Sampson Mudenda, Bishop J. Earl Musser, and Rev. Davidson Mushala.



Retiring Bishop J. E. Musser gives the Charge to the new Bishop H. F. Kipe, as Revs. Mushala, Muleya, Kumalo, and Mudenda look on.



The Zambian Church gave expression of deep appreciation for their retiring bishop in a Farewell Service. Here Evangelist Mizinga is presenting the Church's farewell token gift—Zambian copperware.

## FROM — Here and There

### ZAMBIA BIBLE SCHOOL GETS GOING!

Here we are at Sikalongo Mission teaching in a brand new Bible School. We have three students, all of whom seem eager to learn and to obey God.

How does one get a new Bible School started anyway? Let me tell you how this one got started.

1. The Church Executive Committee in Zambia just kept pushing and asking for it.

2. Bishop Musser got things lined up to use part of Sikalongo Mission, shook loose some money to refurbish buildings and, when he returned to the States, left some of his books for the Bible School library.

3. Then the Roy Manns started to work. They cleaned up and painted an unused classroom in the former upper primary school for a Bible School classroom. They took the old grass roofs off a few teachers' houses and replaced them with corrugated iron roofs and put in cement floors. Between the two two-roomed buildings they built a new little building with two shower stalls, two wash basins, and a pit toilet. Plumbing was put into one of the houses and the wash rooms. Then another storeroom was cleaned out and that made an office, which also serves as schoolroom for Grace to teach the twins. The little two-roomed cottage was shined up for us to live in.

4. Dave Brubaker, in his business trips to Lusaka as Educational Secretary, got school cupboards and a desk and found a typewriter for the office.

5. The new bishop, Frank Kipe, got us a double bed and other household things. On a rush trip to Lusaka he was able to find a filing cabinet for the school and he also got our banking arrangements made and put in the first deposit.

6. George Kibler, on behalf of the Choma Book Room, said that they could give us a large quantity of books and flannelgraph materials to start a library.

The list doesn't end here, but I also want to tell you how I started:

I just walked in and started teaching!  
*Fred Holland*

### SURPRISE, HUMOUR, PERSECUTION, PATHOS

#### § What would you do?

Someone looked into Erma Hare's face and asked of another, "What's that thing?" We were at the wedding of Bangi, a Homemakers' Teacher, and Joseph, son of a deacon. The old village grandmother, who had apparently never seen a white person before, must have thought we were visitors from outer space!

#### § What would you say?

After the wedding 43 people began to crowd into the jeep and trailer built to accommodate a maximum of 15. Harvey, holding his breath while the springs doubled under, let them pack in until they were literally hanging over the edges. One advantage: our roads aren't patrolled.

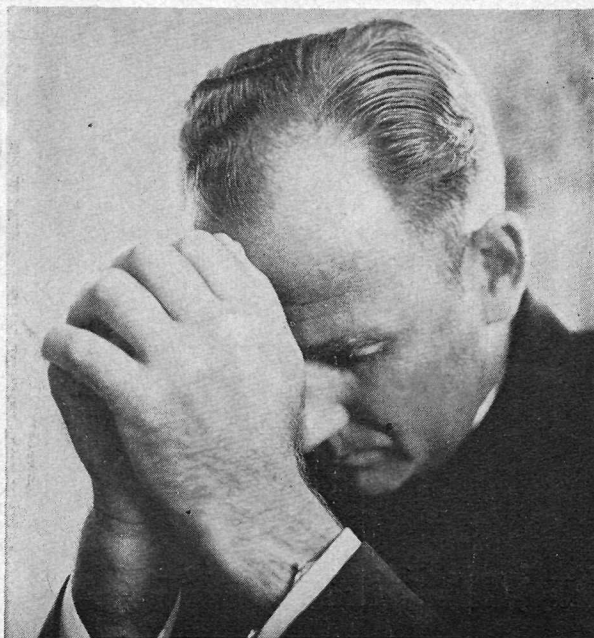
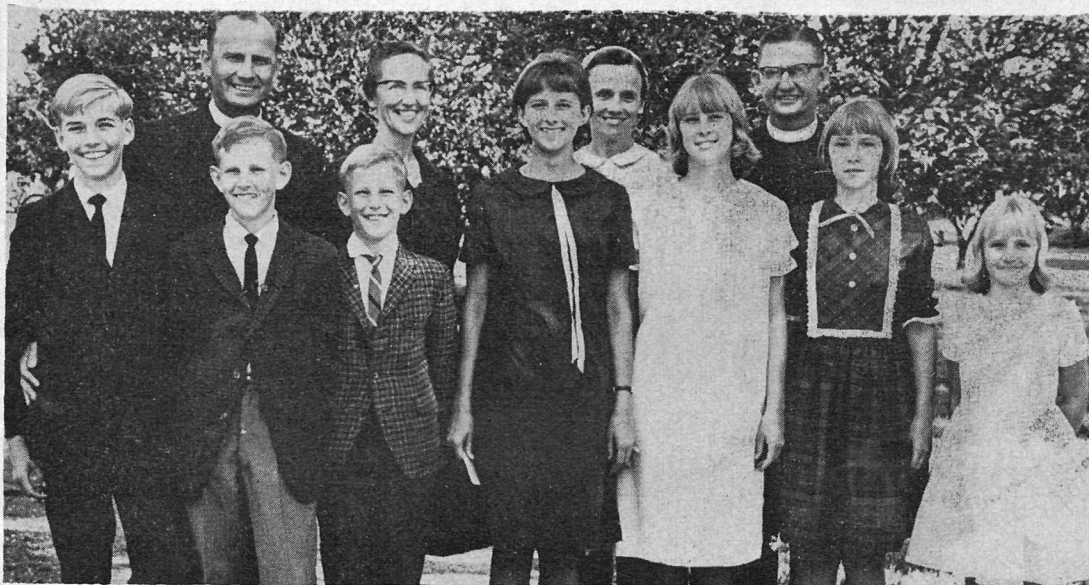
#### § How would you react?

The milkman's water buffalo refused to give its milk and our daily milk supply was cut off. The very logical reason: its calf had died. It seems unless the calf stands in front of this lordly creature, the buffalo is powerless to give milk. In Allahabad, the city dairy has placed stuffed calves in front of the buffalo to aid in milk production, we are told.

#### § What would you think?

Christmas cards posted in November began arriving in February and March. The world must still be pretty big when you travel by boat.





**Top:**

The many friends and church leaders included one of the Cabinet in the Zambian Government, who carried "Best Wishes" from President Kaunda. Here the Honourable Elijah Mudenda, Minister of Finance, congratulates the Kipes.

**Middle:**

The families of the incumbent Bishop Kipe and of the retiring Bishop Musser.

**Left:**

Bishop Kipe. For "that which cometh upon me daily, the care of all the churches."

**§ How would you take it?**

Suppose someone destroyed your most prized possession. Before Christmas, Maeno, the converted witch (at least, so accused), came to purchase a Bible. Her mother had purposely destroyed her old one by burying it in the ground. Since she had no money to buy a new one she said she would sell her corn to pay for it. This she did.

But just this week she came again and, with tears running down her face, told how one day in her absence someone again had stolen her new Bible and now she was without one—and without money to buy another. [May the Lord uphold dear Maeno! Page Ed.]

**§ How would you feel?**

If your eight year old child had to go to boarding school nearly 1000 miles away from home? Do remember to pray for Cheryl that her adjustment to hostel life may be smooth. She would love to have a letter from you or your children, young S. S. Class, or Junior Prayer Band. Her address: Woodstock School, Landour, Mussoorie, U. P., India.

*Harvey and Erma Sider*

March 4, 1968

Rev. John E. Zercher  
Box 166  
Nappanee, Indiana

Dear Editor:

Perhaps a few recent happenings may be of interest to you.

On February 12th we had an unexpected guest. While I finished my supper, we gave him the "Visitor" which had arrived that afternoon. He enjoyed reading and looking through it and ended by saying, "What kind of mailing service do you have in the States, when you can receive a church publication in Japan on the same day as it is published in America?"

During the afternoon of Sunday the 18th, the Tokyo Mennonite church groups met here in Koganei with our young people to study, "Mennonite-Brethren In Christ History" and during the lecture, our Japan MCC worker, Rev. Carl Beck made mention that Dr. C. N. Hostetter has been the Chairman of MCC for the past 15 years and continues to serve in that capacity. Later I told him that C. N. has resigned from that post of leadership as of January 1968, and Brother Beck's answer was, "That seems strange, I have heard nothing of such news from Akron's Headquarters. Are you sure you are right?" I then went for my Visitor of Feb. 12th, and showed it to him in print. His reaction, "Sure thing. Those Brethren In Christ folk sure do believe in keeping their missionaries on the field informed, don't they?"

Also, yesterday in my sermon, I tried to preach on "Christian Marriage" and referred to the Youth Page, of Feb. 26th which had arrived just a few days before.

We do highly appreciate receiving these copies of the Visitor by airmail and wish that you and your co-workers would know this.

Sincerely yours,  
John W. Graybill  
Supt. of Japan Mission

April 8, 1968

(7)



# News From the TEEN WORLD

CHRISTIAN EI

Youth - Sunday Sc

## THE MINI-SKIRT-WHIRL

A leading British psychologist recently explained that the mini-skirt is part of the teenage revolution. "Like all revolutionaries," he said, "today's girls feel insecure. They want to assert themselves and prove their freedom. One way of doing this is to wear a mini-skirt."

A female psychologist put it down to the mating urge. "To fulfill a biological function as a homemaker and mother, a girl needs to attract a man," she said. "Usually, this means focusing attention on one or another of the erogenous zones. In recent years, the emphasis has been on the leg and thigh."

Few fashions have spread so far and so fast and it's still spreading. In every country, the mini has caused maximum attention and multi-problems. Paris police, after a series of attacks on mini-skirted girls this past summer, advised young girls not to wear provocative mini-skirts in the tougher sections of Paris. One of the first acts of the army-led Greek government last April was to ban mini-skirts for schoolgirls. Even the fashion houses that sell mini-skirts have cautioned their sales staff not to wear them.

It all started in Britain in 1965 and no one is quite sure where and when it will end.

## HIPPIE MOVEMENT ON THE WAY OUT?

Ron Thelin says the hippie movement is at death's door. Thelin operates the Psychedelic shop, main hippie gathering place in the Haight-Ashbury district. The flower children have been so inactive lately he's going broke.

Some \$6,000 in debt, Thelin plans to close the store. And a three-day "death of a hippie" observance is planned culminating in a funeral procession with a symbolic casket to be borne through the district. The open coffin will contain abandoned trappings of hippie life, including shaven beards, wilted flowers, discarded marijuana, and sandals.

## LATEST TEENAGE CRIME REPORT

Forty per cent of all boys living today will be arrested in their lifetime if the current crime rate continues, FBI agent Hobson H. Adcock recently told a convention delegation in Washington, D.C. "The crime wave in the U.S. has reached proportions of a crisis; 7 million Americans will be in conflict with the law this year alone," Adcock said.

More youngsters are getting arrested every year, at lower ages and for more serious offences. Many will be graduating into the ranks of a criminal army that is already costing America billions of dollars a year. Between 1960 and '66, juvenile arrests for homicide went up 31.3 per cent, rape 34 per cent, robbery 55 per cent, and aggravated assault 115 per cent.

During this period, Americans aged 10 to 17 increased by less than 20 per cent.

FBI figures for 1966 showed that boys and girls under the age of 15 accounted for 40 per cent of all juvenile arrests that were reported by 4,042 agencies across the U.S.

The President's Crime Commission points out that a juvenile record can be the forerunner of adult crimes.

## "What Can I Do Now for Jesus?"

Last night the doorbell rang and there stood an attractive young fellow, who was almost a stranger to us, and who was asking if he could be baptized.

Requests such as this are not common; but we do thank the Lord for the times the Lord does send such precious souls to our doorstep. Izuka-san came into my study, we talked for a while, read together from the Scriptures; and a new son was born into the heavenly family of God. And, imagine, this same fellow asked what he could do now for Jesus. I suggested he distribute Billy Graham pamphlets in his free time, since we still had 1800 to get rid of by next Friday. Thus this new babe in Christ is out this very minute, from 9 to 12 this forenoon, giving out the Word of God to his own people. As he jumped on his bike to go, he said, "I'm so happy to be a son of God and working for my Jesus!"

John W. Graybill

## Angles For Teens

**OBTUSE ANGLE** — "You might as well say it as think it."

**ACUTE ANGLE** — "If any man . . . seems to be religious and does not firmly restrain his tongue, his religion is nonsense" (James 1:26).

Jesus taught that one could commit sin without doing an observable act. For example: you can be a murderer in God's eyes by simply wishing that your enemy "drop dead." (Matt. 5:21-22)

Now, in the obtuse reasoning of some people, if evil thinking is sin, then one might as well express the thoughts. But this is not so.

Both common sense and the Bible refute this. Solomon once penned, "He that guards his mouth and his tongue, protects his soul from troubles." (Prov. 21:23)

In the words of an ancient Danish proverb, "A silent man's words are not brought into court." The Spanish say, "Let not the tongue say what the head will pay for." And the Italians sagely observe, "The sheep that bleats is strangled by the wolf."

"But," you reply, "I already know that evil speaking is sinful, and I really watch out for this. I make sure everything I say is the truth."

Did you know that a Christian doesn't always speak the truth? Well, let's say that in a better way! He doesn't always speak *all* the truth. (That isn't said much better.) Here's the point—he doesn't necessarily go around saying something just because it's true.

St. Paul has a helpful pointer when he admonishes us to "speak the truth in love." He means that if we can't speak with an underlying motive of love, then we should zip our lips.

All of us have often wished we could bring back spoken words. Impossible. But we *can* throttle them before they are born. Wise people master this art. Xenocrates used to say that he sometimes was "sorry for having spoken, but never for having kept silence."

"There is not a thoughtless word from men's lips but they will have to account for it on the day of judgment," proclaimed Jesus. So, learn to clamp your incisors down hard on that wagging tongue!

**RIGHT ANGLE** — If you're thinking it, don't say it—and God will help you to stop thinking it.



## Listen, DAD!

Harry Bohrs, Jr.

**S**TOP! Do you spend enough time with your children? Is that time meaningful? If not, then stop what you are doing and listen to your youngsters. It will be an adventure for both of you.

Most of us try to give time to our children. But many parents fail to make that time together exciting.

The time I took to listen started a series of adventures for my boy and me. It all began one afternoon, when we were visiting my mother in New York, and my son was bored. So we went to the zoo.

We saw all the attractions — lions, tigers, seals, and monkeys.

"What shall we look at now?" I asked my son.

"Can we look at the tigers?"

For just a moment I was about to answer, "We've seen those already." I didn't. Instead we went to look at the tigers again, and spent the rest of the afternoon reading their names and descriptions on the cages several times. On the way home we bought souvenir picture cards, and later pasted them into a scrapbook. We had a delightful time.

On a later trip to New York my son and I visited the American Museum of Natural History to look at tigers: African, Asian, and Siberian. On the way home we stopped to buy more picture cards. I wrote descriptions to put alongside the pictures in the scrapbook. An encyclopedia gave answers to such questions as: "What is the difference between a leopard and a jaguar?" (Size and spot patterns.) My son was fascinated. I was too. The several afternoons and evenings we spent drew us closer together, all because I had stopped to listen.

### Set a Goal

At a management seminar I attended, the instructor discussed the setting of goals as a means of training. I decided to try the same approach to help prepare my boy for the arrival of a new baby.

My house is full of homemade and reworked lamps. Both my children have night lamps made from discarded plastic bottles. My son and I decided to make the night lamp for the expected baby. We went downtown to the hardware store to buy fittings, wire, plug, and socket. My son picked out decals to decorate the lamp and shade. Once home we made the lamp. The pot full of stones my son collected were used to weight the bottle. He tied the knot in the electric cord and glued the top.

Slowly I have been setting goals in order to teach him the use and care of tools.

"Mommy, someday I'll make a lamp all by myself," he tells his mother. He is setting a few goals of his own. While I am teaching him skills I can be a pal, buddy, teach-



er, and parent all in one. Isn't that what being a father is all about?

### Seeds of Curiosity

Quite often I tell my son a bedtime story. During a "Leatherstocking" story from Cooper's *Deerslayer* series, I paused long enough to listen. His questions were about Indians, canoes, and flintlocks. I followed-up by taking him on several visits to museums and local spots of historic interest. On a trip to a nearby lake I rented a canoe, and my son and I paddled close to shore watching wild ducks walking in the early morning sun. We fed them bread, and then paddled to an island.

My story has aroused my son's curiosity. It provided a pathway to fun and adventure together.

### Ask and Act

Learn to ask questions. Each child is different, but you will learn the finesse needed to discover your child's interest. Don't ask, "What do you want to do?" That's too broad. Rather ask, "There's a show at the Planetarium. Do you want to go with me next Saturday?" Your child can answer "yes" or he can tell you that he would rather do something else. Taking your child somewhere because you think he will like it may turn out miserably for both of you. After you have decided where to go, and have gotten there, stop and listen to what your child is saying.

I have learned to listen, build curiosity, and set a few goals. Perhaps it isn't serious teaching, but it creates a desire to learn and explore. Most of all it restores the father and son relationship in developing the roles of parent, teacher, buddy, and pal. I am looking forward to when my son will begin sharing with me his hopes and problems—those things that ought to be shared. The time will be available and it will be meaningful, because I will stop and listen.

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# God Is at Work in '68!

Isaac S. Kanode

IN A CHALLENGING ARTICLE "The World is More Winnable" (Moody Monthly, March 1968) Dr. Donald A. McGavran, Dean of the Graduate School of World Mission and Institute of Church Growth at Fuller Theological Seminary, states, "*Far greater willingness to hear and believe the Gospel exists today than existed a thousand years ago, or a hundred years ago, or even twenty years ago.*" This is true in Asia, India, Africa, Latin America and even in United States, says the author who for the past twenty years has made the study of church growth his chief business.

Dr. Kenneth Scott Latourette, professor *emeritus* of Missions and Oriental History at Yale University, tells us that the Church of Jesus Christ has never been so widely planted or so deeply rooted among so many people as it is today. As far as he knows, he says, there is only one politically independent nation in which possibly the Church of Jesus Christ is not represented—the Mongolian People's Republic. Thirty years ago this was vastly different.

## Growth of the Church

From Russia and Eastern Europe come reports of continuing religious revival even in the face of opposition. In Communist Rumania there are reports of young people coming to Christ in large numbers. In Latin America the church is growing faster than in any other place in the world. Indonesia has been having revival in vitality and growth reminiscent of the Book of Acts. In some areas whole villages in recent months have become Christian. The amazing thing about these movements in Latin America and Indonesia is the fact that this growth is the result of lay members' witness for Christ.

The Gospel has not only spread geographically; it has penetrated culturally and linguistically into nearly every area of the world. When Charles Wesley wrote his famous hymn "O for a Thousand Tongues" in 1739, the Bible had only been translated into 66 languages. The American Bible Society tells us, that today, Scriptures in whole or part have been translated into more than 1,280 languages.

## Missionary Movement Not Dead

In December 1967, the University of Illinois campus was the scene of one of the largest foreign mission conferences on our continent. How ironic that most of the world will know nothing of this powerful appeal to today's youth! It only points out again that the spectacular, a campus march, a hippie convention, or a holiday weekend at Daytona Beach grabs the spotlights of the news media. Of the 9,200 people registered at Urbana 7,490 were students. Of the students, 2,000 stood in response to a missions appeal to dedicate their lives to the interest of missions. Of the remaining number some had made commitment previously and quite possibly a large number were in the category called "interested" but not quite sure what to do.

In some circles, critics are charging that the missionary movement is dead. But any observer of this group at Urbana would have to admit that 10,000 college and university students weren't listening to the critics.

**"... The Church of Jesus Christ has never been so widely planted or so deeply rooted ... as it is today."**

## Appalachia's "Year of Evangelism"

Activities of the Latin American Mission with its Office in World Wide Evangelism-In-Depth Department (OWED) at Bogota, New Jersey has launched a program for 1968 as Appalachia's "Year of Evangelism," with the slogan "Christ for Every Hollow, Every Home, Every Heart." Participating churches throughout a twenty-county area of eastern Kentucky spent October of 1967 setting up home prayer groups. By the end of December, some 3,000 Christians were meeting regularly in prayer cells to intercede for God's blessing on every phase of the program. Leaders hope for 15,000 such cell group meetings by the winter months of 1968. Eighteen radio stations in eastern Kentucky, Ohio, and West Virginia are carrying the daily "Call to Prayer" broadcast.

OWED has planned what is known as the Appalachian Evangelism-In-Depth Seminary on April 22-26, 1968, at Camp Nathanael, Emmalena, Kentucky. The Director of Mission Churches for Brethren in Christ Mission and one of the Kentucky Mission Church pastors plan to attend this seminar.

## Growth in Depth and Numbers

One of the most provocative and stimulating attempts to appraise present-day missionary methods is that by Dr. Donald McGavran, "Apostle of Church Growth." By church growth he means growth in the number of baptized believers and growth in the number of worshipping groups. The term includes growth in faith and knowledge; that is, the building-up of the Christians. He emphasizes strongly that church growth is the chief and irreplaceable purpose of the church; not the *only* purpose, but certainly the chief and indispensable purpose of the Church's mission.

## God Is the God Who Finds

The woman in Luke 15 did not only search, she searched until she *found*. The shepherd did not just go out and look for the sheep. He went until he *found*. The Great Shepherd, likewise, wants lost men *found*. Church growth, McGavran insists, is the will of God. The church must therefore endeavor and seek to be ever growing in numbers as well as in the knowledge of our Lord Jesus Christ.

This approach is an heretical attack on the concept of "seed sowing," which claims that the responsibility of the missionary, pastor or personal worker ends with the sowing of God's word, regardless of the harvest that results. Such reasoning leads to token evangelism—a neutral witness oblivious of results.

These are great days: God is working, souls are being saved, churches are moving forward. We do thank God for the progress and development which we have been making as a brotherhood, yet there have been too many times when we have stopped short, feeling that we have discharged our full responsibility by just sowing the seed, and we have not carried so deep a concern about the harvest as we might have.

Then again there are those who may be tempted to feel that because of the sin and evil of the day, we cannot expect to see God work in our church, our mission, and community. May we lift our eyes to God, for our *God is bigger than any circumstance.*

Isaac S. Kanode is Director of Mission Churches under the Board for Missions.



# Brethren in Christ Missions Directory (First Quarter, 1968)

All correspondence and contributions should be sent to one of these addresses. Please mark clearly any contributions intended for special areas, projects, or individuals. Undesignated monies will be welcomed for the General Fund!

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##### Ontario

9590 Baker Ave., Ontario, Calif. 91762  
Rev. Nelson W. Miller (1224 Baker Ave.)

##### Orlando

Orlando, Fla. 32809  
Rev. Maurice Bender (741 Holden W.)

##### Phoneton

Phoneton, Ohio 45355  
Rev. Elam O. Dohner (Box 95)

##### Roanoke (Valley View)

5648 Oakland Blvd. and Verndale Dr.,  
N.W., Roanoke, Va. 24019  
Rev. Orvin White, Jr. (509 Elden Ave.,  
N.E., 24014)

##### Smithville (Pomeroy Chapel)

Smithville, Tenn. 37166  
Rev. Ernest U. Dohner (R-3)

#### CHRISTIAN SERVICE MINISTRIES

##### Serving Under M.C.C.

\* Personnel serving in Voluntary Service are listed under the unit to which they are assigned in other Departments of this Directory.

Judy Alleman, MCC Headquarters, 21 S. 12th St., Akron, Pa.

Michael Brown, Emusire Secondary School, P.O. Box 14, Maseno, Kenya

Marilyn Ebersole, I. G. A. Hospital, St. Anthony, Newfoundland

Mr. and Mrs. Noel Falk, Twillingate Island Schools, Box 358, Twillingate, Newf.

Mr. and Mrs. Joe Haines, Mennonite School for Boys, Beit Jala, Israel.

Kenneth Keefer, Vietnam Christian Service, c/o CORDS/REF, APO 96243, San Francisco, Calif.

David Lehman, Mennonite Service Unit, Boys Village, Smithville, Ohio 44677

Larry Lehman, MCC Headquarters, 21 S. 12th St., Akron, Pa.

John Martin, P. O. Box 96, Summerford, New World Island, Notre Dame Bay, Newf.

Mr. and Mrs. Norman Wingert, Box 168, Reedley, California

Mr. and Mrs. Jack Wolgemuth, Institut Medical Evangelique, Kimpese, Democratic Republic of Congo.

#### BRETHREN IN CHRIST PERSONNEL SERVING UNDER AND SUPPORTED BY OTHER ORGANIZATIONS

Miss Shirley Bitner, c/o Joe Bitner, Sherks-ton, Ontario. (YFC, Regions Beyond Missions) On furlough.

Mr. and Mrs. David Carlson, c/o Trans World Radio, Box 141, Monte Carlo, Monaco (Trans World Radio)

Miss Ethel Doner, Port-de-Paix, Haiti, West Indies.

Anna R. Engle, 10 Devenish Court, Devenish St., Sunnyside, Pretoria, South Africa (Evangelical Alliance Mission)

Gulabi McCarty, c/o Rev. Allen S. Buckwalter, FEBAI, 7, Commissariat Road, Bangalore 25, India. (YFC, Regions Beyond Missions)

Rev. and Mrs. John Pawelski, San Salvador, Zacatecas, Mexico. (Mexican Evangelistic Mission)

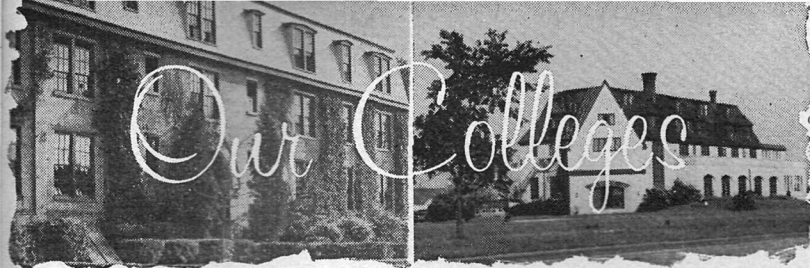
Lois Raser, San Salvador, Zacatecas, Mexico. (Mexican Evangelistic Mission)

Dr. and Mrs. Alvan E. Thuma, Lusaka Central Hospital, P. Bag RW.1, Ridgeway, Lusaka, Zambia.

Harriet Trautwein, APO 24, San Juanito, Chihuahua, Mexico (Mexican Evangelistic Mission)

Mr. and Mrs. Carl Wolgemuth, c/o Inst. Linguistico de Verano, Apdo. 22067, Mexico 22, D.F. Mexico. (Wycliffe Bible Translators)





## Messiah Establishes URBAN CAMPUS

The establishment of a "living-learning" center by Messiah College on the campus of Temple University was announced jointly by Dr. D. Ray Hostetter, president of Messiah College, and Dr. Paul R. Anderson, Temple University president.

The center, which will allow a selected group of students and faculty from Messiah College to study and teach at Temple, will be partially financed by a grant to Messiah College from the United States Office of Education.

The unique program involves the establishment of a Messiah College "satellite" campus adjacent to Temple's campus for an experimental period of two or three years. If the experiment proves successful, Messiah College would then consider building a permanent "living-learning" center on the Temple campus in which would be housed a continuous relationship with the University.

Present plans call for the remodelling of buildings in the 2000 block of the west side of North Broad St., to accommodate from 15 to 30 Messiah College upperclassmen and several faculty members from the College.

The students would be under the direction and instruction of the Messiah College faculty while also taking classes in the Temple curriculum.

"Messiah College values its smallness, which provides a setting to better carry out its student development objectives," Dr. Hostetter said, "and it also values its unique educational philosophy which is implemented by a highly qualified faculty." Yet the College recognizes that it cannot meet the implications of the explosion of knowledge with the adequacy it wishes because it does not have the strength of curricular and faculty resources of the large university. In wrestling with this question as to how the strengths of Messiah could be brought into union with those of a large university, the College announces with Temple University this action which brings into affiliation an independent college with a state-related university.

Dr. Anderson said, "As I join my colleague, President Hostetter, in making this very significant announcement, I am all the more optimistic and enthusiastic about the meaning of the Messiah College-Temple University relationship. Even more do I recognize that a successful experience here in Philadelphia could benefit the future course and cause, of the small college in America. Conversely, the values Temple University should gain will strengthen the University in its supportive role as an ally of our liberal arts colleges and this, therefore, is a historic day as two institutions—vastly different in size, structure and character—yet with a unified spirit and goal, join together in an endeavor not previously known in American education."

During the experimental period, Messiah will send students to the Temple campus for a semester or a year of study in the city. These students will then return to the base campus to complete their program. Another track of the program will serve students who are interested in completing certain curricula which are not available at Messiah.

In the initial year, Messiah will have four faculty members appointed to its living-learning center at Temple.

The program, the first of its kind in the United States, will begin in September, 1968.

### NIAGARA CHRISTIAN COLLEGE

#### Basketball Teams Lose

After having won The Ontario trophy last year, the girls' basketball team had a poor year in 1967-68. They had little chance in the play-offs and were eliminated in the semi-finals. The boys suffered a similar fate, after having held the trophy 2, 3, and 4 years ago. They were ahead with four minutes to go, but fell apart in the dying moments of the game.

#### Grade XII Scores Well on CEEB Preliminary Scholastic Aptitude Test

Each year our Grade XII takes the Scholastic Aptitude Test for Ontario (this year's score was higher than average) but we decided this year to give them, in addition, the CEEB test from Princeton, New Jersey. We were pleased that the average total score for the class was over 1300, which, for American readers, is self-explanatory, but, for Canadian readers, is well above the entrance requirement for most post-secondary schools.

#### Big Thaw in Educational Climate

It was always difficult to pass the controversial Grade XIII exams in Ontario. Now the exams themselves have passed. No longer are there district inspectors and staff inspectors; they have mellowed to area super-

intendents and staff consultants. There is a new freedom abroad; schools are more responsible for themselves. For resourceful teachers, it is a godsend, but for unimaginative ones, it is ruinous. We try here to keep the best in traditional education and adopt what proves to be useful in new ideas.

#### Free Methodist Pastor Comes For Spring Revival

Although our student body is heterogeneous in church background, we impose on it a Brethren in Christ tradition—revival services. They are not ungratefully received and this year, Rev. Kelly Toth, a former missionary in Japan, and the present pastor of the St. Catharines Free Methodist Church is holding the special services. Pray for these services.

#### Reserve a Room at NCC

The College is in the heart of the famed Niagara tourist area, and it has many vacant rooms all summer long. Furthermore, we dare not charge for these rooms for tourists. A donation of a fraction of the cost of local motel rooms would make a vacation here cheaper for you, and put our unused space to good use. Of course, reservations for General Conference must be handled through the proper committee, but why not think of a post-Conference vacation at NCC?

### MESSIAH COLLEGE

#### Ground-Breaking For Hall of Science

The Josiah W. and Bessie H. Kline Foundation Hall of Science ground-breaking will be April 26 at 11:30 a.m. One of the unique features of the ceremony will be the using of dynamite for the ground-breaking.

#### Prospective Students for 1968-1969

Students interested in enrolling in Messiah College for the 1968-69 academic year should apply now as applications are being processed daily.

#### Campus Center Memorials

Have you or a group of your friends ever wished to provide a living memorial to someone? What better place could you find than the new Campus Center at Messiah College? Memorials are available to groups for \$1,500. Perhaps your congregation would like to provide a living tribute in this proposed facility. If so, you are invited to contact the Campaign Office.

#### Faculty Appointments

President D. Ray Hostetter has announced the following faculty appointments for 1968-69.

Mrs. Esther Dourte Snyder '45, wife of Paul L. Snyder, Director of Admissions, will



be engaged as an instructor, administrator and counselor in the Education Department of the College. Currently she is teaching in the Carlisle school system, Carlisle, Pennsylvania.

Miss Lorraine Garman of Saskatoon, Saskatchewan, who is currently completing her degree in physical education at the University of Saskatchewan, will be Instructor in Physical Education.

Ronald J. Sider from Petersburg, Ontario, has been named Instructor in History at the Urban Campus Center. Mr. Sider, who has completed a Bachelor of Divinity degree at the Yale University Divinity School, is currently working on his dissertation for the Doctor of Philosophy degree in history at Yale University.

#### Roger Tory Peterson Lecture

Roger Tory Peterson personally returns to Messiah College to present an Audubon Wildlife Film of "Galapagos-Wild Eden" on April 16 at 8:00 p.m. in the Alumni Auditorium. The Galapagos is a dozen volcanic islands off the coast of Ecuador and is the only known breeding place of the waved albatrosses, one of the most beautiful sea birds in the world. Admission is \$2.00. Tickets are available at the College office.

#### International Students' Conference

Messiah College will be host to the International Students' Conference for the eastern division of the Council of Mennonite and Affiliated Colleges to meet April 26-28.

Discussions will center around the Conference theme "Reaction to Global Crisis." At the public session at 7:45 on Saturday evening, J. Kenneth Kreider, Professor of History at Elizabethtown College, will present an illustrated lecture on "Life Behind the Iron Curtain."

Colleges, which are members of the eastern division of this council, are Bluffton College, Bluffton, Ohio, Conrad Grebel College, Waterloo, Ontario, Eastern Mennonite College, Harrisonburg, Virginia, and Messiah College.

#### Music Degree

Messiah College, Grantham, plans to offer a new degree in music education in a continuing program of curriculum expansion, according to Dr. C. O. Wittlinger, Dean of the College.

The new music program, when approved by the Pennsylvania Department of Public Instruction, will be an extension of the current curriculum, which now leads to a Bachelor of Arts degree in sacred music. The proposed degree will be a Bachelor of Music, with a major in either sacred music or music education. The Bachelor of Music degree with a music education major would enable the graduate to teach music in public schools. Students interested in enrolling in the new music curriculum should contact the Admissions Office of the College.

## CHURCH NEWS

#### ALLEGHENY CONFERENCE

The Carlisle congregation, Pa., on Sunday morning, March 24, observed the sixteenth anniversary of their moving to the present location. Rev. R. H. Wenger, former pastor, was guest speaker.

John Musser and Glen Smith were recently elected and consecrated as deacons of the Mechanicsburg congregation, Pa. They replace Mervin Brubaker who served twenty-seven years and Irvin Crider who has moved out of the congregation.

Five persons, associated with the Antrim congregation, Pa., recently received the rite of baptism.

A full day of activity was planned for the Montgomery Christ's Crusaders Day. All Sunday morning assignments were filled by young people. Following dinner, the afternoon featured games and a film on the "Paul Carlson" story. Youth from the Mt. Rock congregation defeated the Montgomery youth in Bible quizzing that evening. William Shade, Director of Teen Encounter, York, Pennsylvania, concluded the day with a fine message. The young marrieds of the congregation assisted in making this day a success for approximately sixty youth.

"Jesus, The Hope of the World" was the theme for the annual missionary conference of the Waynesboro congregation, Pa. Speakers included Rev. and Mrs. Graybill Brubaker, Rev. and Mrs. Joseph Ginder, and Rev. and Mrs. Robert Mann, and Executive Secretary Henry N. Hostetter. The congregation subscribed \$5,044.60 in the Faith Promise Plan.

#### ATLANTIC CONFERENCE

A Board for Christian Education was recently chosen by the Souderton congregation, Pa., to coordinate the various departments of the church.

Election of deacons at Souderton resulted in the choice of Wilmer Garis, Sr., and Mark Garis.



Mr. and Mrs. Roy Hatcher, charter members of the Valley View congregation, Roanoke, Virginia, presented their twin daughters, Tara Fain and Kara Jane, for dedication March 3, 1968. The twins were born October 2, 1967. Pastor Orvin White, Jr., officiated.

Raymond Hess, Souderton, Pa., presented the work of MDS to the Orlando congregation, Fla. Pictures of the Disaster Service at work in Texas were shown. In the same service the Men's Fellowship Project for the current year was introduced.

The Bell Choirs and youth from the Carlisle congregation, Pa., presented a program, March 31, at Skyline View church, Harrisburg. In another of their special Sunday evening features in March, the Skyline View congregation heard a speaker from the Pennsylvania Council on Alcohol Problems.

#### CANADIAN CONFERENCE

Approximately sixty young people met for the Annual Christ's Crusaders Banquet in the Heise Hill Church, Ontario. The Willowstones furnished special music, and Bishop Roy V.

Sider was guest speaker. Rev. Barton Starr served as winter evangelist for the Heise Hill congregation.

#### CENTRAL CONFERENCE

Mr. and Mrs. Vernon Martin, members of the Fairview congregation, Ohio, observed their twenty-fifth wedding anniversary, January 24. The following Saturday ninety friends joined in an open house celebration. Their family joined in the occasion also: Mr. and Mrs. Vernon Martin, Jr., Carlisle, Pa.; Douglas and Gerrene, students at Messiah College; Susan, Darlene, Dwight and Kevin. The family is known to many churches as the "Singing Martins."

"The Singing Cop," Lieut. Wilburn Legree, Flint, Michigan, was guest speaker and singer at Carland, Michigan, on the opening Sunday of "March to Sunday School in March." This service was quite effective in reaching children for Christ. Guests from nearby churches recently joined the Carland congregation in seeing the film, "Beloved Enemy."

Pastor Marion L. Book, Franklin Corners congregation, Illinois, conducted week-end services in Rhodes, Iowa, April 4-7.

The Sippo Valley congregation, Ohio, recently heard Rev. Byler of the Conservative Mennonite Church speak and show slides about MDS construction in Haiti.

LaDoyt Rodeheaver, Director of DeKalb County YFC, was a guest speaker in a Sunday evening youth service of the Christian Union church, Indiana.

#### MIDWEST CONFERENCE

The Zion congregation, Kansas, honored furloughing missionaries Martha Lady and Evelyn Noel in a Sunday noon basket meal fellowship. This was a part of Christ's Crusaders Day activities which included youth participation in the Sunday morning worship hour, an afternoon Crusaders program at Rest Haven, and an evening film, "The Big Blast."

#### PACIFIC CONFERENCE

The WMPC of the Pacific Conference has initiated a monthly newsletter to be circulated in their region for the purpose of sharing methods of prayer concern, letter writing to missionaries, projects in WMSA, prayer requests and news from local churches.

## Births

CRIDER—Deanna Renee, born January 10, 1968, to Mr. and Mrs. Harold Crider, Souderton congregation, Pa.

FREDERICK—John Craig, born February 2, 1968, to Mr. and Mrs. J. Leonard Frederick, Souderton congregation, Pa.

GREENAWALT—Roger Lee, born March 8, 1968, to Mr. and Mrs. J. Albert Greenawalt, Conoy congregation, Pa.

HADE—Gary Lynn, born March 12, 1968, to Mr. and Mrs. Donald Hade, Antrim congregation, Pa.

LEBO—Leanne Kay, born February 11, 1968, to Mr. and Mrs. Earl Lebo, Mechanicsburg congregation, Pa.

LENHART—George Anthony, born January 23, 1968, to Mr. and Mrs. Kenneth Lenhart, Grantham congregation, Pa.

PAULUS—Lori Lee, born March 10, 1968, to Mr. and Mrs. Denver Paulus, Highland congregation, Ohio.



RITTENHOUSE—Christine Joy, born February 22, 1968, to Mr. and Mrs. Herbert Rittenhouse, Souderton congregation, Pa.

SOLLENBERGER—Lorie Beth, born February 24, 1968, to Rev. and Mrs. P. Allen Sollenberger, Conoy congregation, Pa.

SNYDER—Dawn Lynn, born March 6, 1968, to Mr. and Mrs. Leonard Snyder, Mechanicsburg congregation, Pa.

## Weddings

ALLEMAN-BUMBAUGH — Miss Deborah Kay Bumbaugh, daughter of Mr. and Mrs. Albert B. Bumbaugh, Chambersburg, Pa., and Mr. Nelson L. Alleman, son of Mr. and Mrs. Norman Alleman, Chambersburg, were united in marriage February 10, 1968, in the Methodist church, Fayetteville, Pa., by the Rev. Robert Zanker.

ALLEMAN-PRITCHARD—Miss Peggy Pritchard, daughter of Mr. and Mrs. Leonard Pritchard, Morrison, Illinois, became the bride of Mr. Joel Alleman, son of Mr. and Mrs. Dean Alleman, Morrison, February 16, 1968. The ceremony was performed in the Franklin Corners Brethren in Christ Church by Pastor Marion L. Book.

BRITCH-GROFF—Miss Gloria Lucile Groff, daughter of Mr. and Mrs. Ed Groff, Mansfield, Ohio, became the bride of Mr. Raymond Lee Britch, Columbus, Ohio, February 24, 1968, in the Chestnut Grove Brethren in Christ Church. The ceremony was performed by Pastor Louis Cober.

HEISTER-BRUBAKER — Miss Joan Marlene Brubaker, daughter of Mr. and Mrs. James Brubaker, Souderton, Pa., became the bride of Mr. Darl Lee Heister, son of Mr. and Mrs. Charles William Heister, Mattawana, Pa., March 9, 1968. The ceremony took place in the Souderton Brethren in Christ Church. Rev. Harry Brubaker, grandfather of the bride, performed the ceremony.

MADSEN-ELLIS—Miss Joanne Marjery Ellis, Dunnville, Ontario, was united in marriage to Mr. Richard Henry Madsen, Dunnville, March 16, 1968. The ceremony was performed by Pastor Edward Gilmore in the Wainfleet Brethren in Christ Church.

STARR-GRANDY—Miss Bonnie Grandy, Snover, Michigan, and Mr. Vern Starr, Sandusky, Michigan, were united in marriage, February 24, 1968, in the Mooretown Brethren in Christ Church. Pastor Melvin E. Stauffer officiated.

TROUTMAN-BRENAMAN — Miss Ruth A. Brenaman, daughter of Rev. and Mrs. Albert Brenaman, Mechanicsburg, Pa., and Mr. Robert E. Troutman, son of Mr. and Mrs. Robert M. Troutman, Camp Hill, Pa., were united in marriage January 6, 1968, in the Grantham Brethren in Christ Church. Pastor LeRoy B. Walters officiated.

## Obituaries

KLEINKE—Shellie Marie, infant daughter of Mr. and Mrs. Eugene Kleinke, was born June 14, 1967, and passed away March 8, 1968, after a brief illness.

Besides her parents, she is survived by her maternal grandparents, Rev. and Mrs. Tyrus R. Cobb, and her paternal grandparents, Mr. and Mrs. Reinhart Kleinke, both of Sheboygan, Wisconsin. Also surviving are her maternal great-grandparents: Rev. and Mrs. Gary G. Lyons, Gladwin, Michigan, and Mrs. Amelia Cobb, Midland, Michigan.

The funeral service was held in the Sheboygan Brethren in Christ Church. The officiating minister was Rev. Richard Brunner, pastor of the Church of the Nazarene, Appleton, Wisconsin.

KNIGHT — Mrs. Edna Lorene Fausnight Knight was born in Middlebranch, Ohio, March 16, 1912, and passed away after a lingering illness, March 6, 1968. She was converted in 1950 and later united with the Uniontown Brethren in Christ Church.

She is survived by her husband, Samuel G., and five daughters: Miss Glenna Rae Knight, Wilmet, Ohio; Mrs. Marlene Miller, Dayton, Ohio; Mrs. LaVonne Overholt, Greentown, Ohio; Ruth Elaine and Martha May, both at home. Also surviving are three grandchildren; her mother, Mrs. Jennie Fausnight, North Canton, Ohio; three brothers and four sisters.

The funeral service was held in the Hartville Conservative Mennonite Church with Rev. Millard Downing, Peniel Holiness Church, Wilmet, Ohio; Pastor Paul E. Book; and Rev. Elmer Gingerich, Hartville Conservative Mennonite Church, officiating. Burial was in the Walnut Grove Cemetery, Hartville.

SIDER—Idellus Sider was born at Wainfleet, Ontario, August 10, 1884, and passed away at Resthaven Nursing Home, Aurora, Ontario, February 28, 1968. She was the daughter of Joseph Sider and is survived by two brothers and three sisters.

In her early youth, she experienced salvation and sanctification and was led into a life of soul winning. She spent many summers in tent evangelism and served as a mission worker at Buffalo, Houghton, and Walsingham missions for approximately twenty-five years until she was forced to resign because of ill health.

The funeral service was conducted in the Heise Hill Brethren in Christ Church, Pastor E. C. Flewelling and Bishop Alvin Winger officiating. Interment was in Heise Hill Cemetery.

## News Items

### Ted Kennedy Bill Would Revise C.O. Exemption

A bill to revise the draft system, introduced by Sen. Edward M. Kennedy (D-Mass.), would re-establish the broad basis for conscientious objection applied when the U.S. Supreme Court held that an orthodox belief in God or recognized religious training are not the only grounds upon which one might gain exemption on religious grounds.

Sen. Kennedy said that until last year the law on conscientious objectors was "quite clear" until the Selective Service System told its state and local boards changes made by Congress "mean a narrower definition of conscientious objector."

Sen. Kennedy's bill would restore the language to the Selective Service Act as it stood prior to last year's Congressional deletion. He also would utilize a more fair selection method, presumably by lottery; re-vamp exemption and deferment provisions, and limit the Selective Service System's director to a six-year term.

### Underpaid Clergy Termed "National Disgrace"

Dr. Nathan Pusey, president of Harvard University, said in Chicago recently that poor salaries for clergymen is one of the "scandals of American society."

In accord with the visitor's remarks was the newspaper Chicago's American which made

a survey of the area's ministers' salaries and found them well below those in industries and the professions.

"A bartender at a country club gets more money than the man in a Chicago pulpit," one minister observed.

The starting salary of a clergyman in Chicago may be less than \$5,000, but added to it are free housing in a parsonage, travel and utilities allowances. It is estimated that these items average generally over 30 per cent above the salary.

## A Correction

In the January 29 issue of the "VISITOR" we included a news release from one of the News Services relative to India's attitude towards religious efforts—especially evangelism.

Our Superintendent of the Missions program in India, Harvey Sider, read this news item and sent us the following letter which we are pleased to print in the interest of an accurate understanding of the implications of the government's action:

Banmankhi, N.E. Rly., District Purnea, Bihar, INDIA

The real reason for writing is to correct a "News Item" found in the Jan. 29, 1968 issue entitled "India State Passes Anti-Conversion Law." While the article expresses correctly the intent of the State, almost all details are in error, when studied closely. Hence I quote for you from the recent "ORISSA FREEDOM OF RELIGION BILL—1967" Sections 3 and 4 which are pertinent to the news release.

3. "No person shall convert or attempt to convert, either directly or otherwise, any person from one religious faith to another by the use of force or by inducement or by any fraudulent means nor shall any person abet any such conversion.

4. Any person contravening the provisions contained in Section 3 shall, without prejudice to any civil liability, be punishable with imprisonment of either description which may extend to one year or fine which may extend to five thousand rupees or both.

Provided that in case the offence is committed in respect of a minor, Scheduled Castes or Scheduled Tribes, the punishment shall be imprisonment to the extent of two years and fine up to ten thousand rupees."

Briefly let me point out several areas of interest:

1. This law, if passed, will include nationals, and these will take the brunt of punishment—not missionaries alone.

2. Special punishment is levied on those working with tribals such as Santals, Oraons, etc. These come under "Scheduled Castes."

3. This law has not yet been put into effect, for until the President signs the bill, it cannot be put into force.

4. This law is in direct opposition to the constitution of India, hence we do not see how the President can sign the bill. Article 25 ensures the citizens of India the fundamental right to "profess, practice and propagate one's religion." The freedom which Article 25 of the Constitution of India assigns in the matter of religion, concedes to every person what might be called not only freedom of conscience but also the right to make manifest his belief by freely propagating or disseminating his ideas. The basis underlying this concept of religious freedom is that, as a secular state, the State is not concerned with one's individual faith which is a matter of conscience.

Of course there is much more that I could say in relation to this bill. What the outcome



will be is eagerly awaited by all faiths, for upon the acceptance or rejecting of the bill, stand some fundamental issues in the Constitution of India. Should the bill be finalized, India will no longer be able to call itself a secular state. It will then become a very definitely Hindu country and will have to throw aside all pretence at "freedom of Religion."

Sincerely yours,  
Harvey Sider

#### Some Missionaries Allowed in India Despite Policy of "Indianization"

While its policy calls for "complete Indianization" of all Christian missions, the Indian government will not issue a "general order" expelling all foreign missionaries, a government official said in New Delhi.

The case of each missionary will be considered individually, Vudya Charan Shukla, minister of state for home affairs told Lok Sabha in the lower house of the National Parliament. Indianization will be reached on a "progressive" basis, he indicated. Missionaries with "outstanding qualifications or specialized experience" will be admitted, he said, if "Indians are not available for such posts." But missionaries will be deported if their presence "is considered prejudicial to national interest," he said.

#### Presbyterian Pursues Fight Over Bible Course

Rev. Thomas Miller, pastor of the Calvary Bible Presbyterian Church, Seattle, has asked the state superintendent of public instruction to rule against teaching courses in the Bible as literature in two of the city's high schools.

An attorney for Rev. Miller argued that such teaching violates state and federal constitutions that prohibit the "teaching of religion" in public schools.

The attorney claimed that the textbook used in a sophomore English class at Redmond High School, near Seattle, was "a statement of the modernist Episcopal version of what the Bible is." This English course, which has a section dealing with the Bible as literature, is one being questioned by Rev. Miller. Also being challenged is a senior elective course at Lake Washington High dealing solely with the subject. Both schools are in the Lake Washington District.

Dr. Donald L. Kruzner, District IX school superintendent, previously decided that since there was "no element of devotional training whatsoever" in the courses, they were not prohibited by the Constitution. He stated that the only part of the Bible being used were the exact quotations of portions of the King James Version.

#### Magazine Views Children's TV Fare with Alarm

1968 television for children is the worst in the history of TV, says the winter edition of the National Association for Better Broadcasting periodical.

Citing recent shows, the editorial watchdog of the industry said some 40 animated program series studied were dominated by "ugliness, noise, and violence."

"Much of the fare is graphic evidence of broadcaster irresponsibility," the mag states. "It makes a mockery of the television code which states: The use of horror for its own sake will be eliminated; the use of aural or visual effects which would shock or alarm the viewer, and the detailed presentation of brutality or physical agony by sight or sound are not permitted."

#### Autograph Party Marks Sale of Sherwood Wirt Book on Evangelicals' Social Conscience

Noon and evening autographing parties introduced to an enlarging audience Dr. E. Sherwood Wirt's book, *The Social Conscience of the Evangelical*, chronicling the history of social action by Christian believers and appraising the current swing to more involvement in helping the downtrodden.

"People who accept the authority of the Bible are beginning to outgrow a limited approach to the basic problems of 20th century living," the United Presbyterian minister and editor of *Decision* magazine writes. He says evangelicals have not completely neglected social evils in the past, citing city rescue missions, societies for the blind, hospitals, orphanages, homes for the aged and other operations they have founded. But "big city prostitution, narcotics, gambling, crime, unemployment, alcoholism and disease were matters simply too great for the resources of a storefront rescue mission," his book declares.

Dr. Wirt says an alliance with economic reaction and a fear that concern with social issues would lead to downgrading of the Bible's authority contributed to the "rigor mortis" of the evangelical's social conscience.

#### Billy Graham to Work on Ghetto Problems

Evangelist Billy Graham has said he plans to concentrate his crusade schedule in the United States this summer so he can devote more time to the problems of the ghetto.

He also announced that his associate, Jimmy McDonald, a Negro, will spend the summer in city ghettos recruiting Negro youths to help him conduct evangelistic activities.

"I have seen a plan to burn 17 American cities and I believe this came from very high officials in Washington," he said. "There is no doubt that this is serious."

"One of the things I think needs to be done is to stop these people who are inciting people to riot. The basic cause is spiritual."

Declaring that he was concerned over "great failures of our national leadership to understand the basic causes of our problems," Mr. Graham said he was "not sure" recommendations of the National Advisory Commission on Civil Disorders, just released, are "the answer."

"To me, the report illustrates the great failures of our national leadership to understand the basic cause of all our problems from Vietnam to racial tension."

#### FBI Chief Links Rape With Sex Books

Pornography, in all its forms, is one major cause of sex crimes, sexual aberrations and perversions, says J. Edgar Hoover, Director of the Federal Bureau of Investigation, writing in the current issue of the FBI Law Enforcement Bulletin.

"Sexual violence is increasing at an alarming pace," says Mr. Hoover. "Many parents are deeply concerned about conditions which involve young boys and girls in sex parties and illicit relations. 'While there is no official yardstick with which to measure accurately the reasons for increases in any criminal violation, we must face reality.'"

The FBI chief said publishing, theatrical and entertainment productions were overshadowed by too much emphasis on obscenity, vulgarity, incest and homosexuality. "In case after case," he writes, "the sex criminal has on his person or in his possession pornographic literature or pictures." As a curb on the racket, Mr. Hoover recommended stiff punishments for the "filth purveyors" to bring the "evil" under control.

#### Charles E. Fuller Dies

Charles E. Fuller, heard for nearly 43 years over the Old Fashioned Revival Hour radio broadcast, died in Pasadena, California on March 19, following complications resulting from congestive heart failure. He was 80 years old.

The pioneer radio evangelist began preaching in 1925 over a 100 watt station in Santa Ana, California. Gradually the broadcast was extended to cover the Western states, then coast to coast over the Mutual—and later the ABC—radio network. At present the broadcast is heard weekly on every continent over more than 500 radio stations with a combined total of 4,450,000 watts of power.

Dr. Fuller is survived by his son Daniel, Dean of the Faculty of Fuller Theological Seminary, and four grandchildren. He died 22 months after his wife of 55 years passed away in 1966.

The broadcast will continue, featuring the Old Fashioned Revival Hour Choir, pre-recorded messages by the late Bible teacher and other speakers including Dr. Daniel Fuller.

#### Harold Lindsell Named Editor Of Christianity Today

The Rev. Dr. Harold Lindsell, 54, Professor of Bible at Wheaton College, Ill., has been named Editor of *Christianity Today*, interdenominational Protestant journal published in Washington, D. C.

Lindsell, who assumes the post Sept. 1, served for three years as Associate Editor of the magazine and is a long-time colleague of the retiring editor, Dr. Carl F. H. Henry, founder of the bi-weekly journal begun in 1956.

#### The Witness of the Holy Spirit

The sermons and papers presented at the Mennonite World Conference on the theme "The Witness of the Holy Spirit" have been published and are now available. The book contains over 400 pages with pictures.

Those who placed an order for this book at Amsterdam will receive copies in a few days.

Those who have not placed an order can obtain copies at \$5.00 per copy by writing to:

Mennonite World Conference  
Secretariat  
3003 Benham Avenue  
Elkhart, Indiana 46514